THE PACIFIC

VOL. LXIII SAN FRANCISCO AND BERKELEY, CAL. MARCH 5, 1913

Pac Theo Sem
Reading Room

PACIFIC
Theological Seminary

WHEN OUR SHIP COMES IN.

A little child dwelt by the flowing sea,
And her home was the home of poverty;
She ran with bare feet o'er the golden sands,
And gathered shells with her small brown hands.

Gay strangers came in their rich robes dight,
But the little maiden shunned their sight:
And shaking her curls o'er her blushing face
Sped away like a fawn that flees the chase.

When the strangers were gone, said the mother mild,
"What was it dismayed thee, my darling child?"
"O mother, my feet were bare and brown,
I had no bonnet—and then—this gown."

She held up the skirt of her faded frock,
Sadly rent by the jagged rock,
And she said with a deep and long-drawn sigh:
"Will I have such dresses as they by and by?"

Her mother smiled with a grave sweet face,
As she smoothed the curls from the half-grieved face.
And said: "When our ship comes in from sea
You shall have garments and all things free."

"When our ship comes in," cried the little one,
And away to the highest rock she run,
And watched till night shadows dimmed the shore,
For the freighted ship, and its treasured store.

Long and often she watched in vain,
No ship for her sailed over the main;
How many watchers in life there be
For the ship that never comes over the sea!

—Caroline F. Orne.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manger is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

THE COMING OF DR. BROOKS YET UNCERTAIN.

Tuesday of this week nothing definite concerning the coming of the Rev. Dr. Raymond C. Brooks from his work at Walla Walla to a new work in Berkeley was known. Thursday of last week Dr. Brooks presented his resignation as pastor of the First Congregational Church of Walla Walla and wrote President Nash of Pacific Theological Seminary that the call to a professorship in that institution and to be student pastor in the University of California would be formally accepted in a few days thereafter.

But telegrams and letters of remonstrance have been poured into Pacific Theological Seminary, and the situation is complicated and the outcome uncertain. The services of Superintendent Scudder of the Washington Home Missionary Society and the Rev. Dr. Edward Lincoln Smith, now New York Secretary of the American Board, have been enlisted in behalf of the church at Walla Walla and of Whitman College. In some inexplicable way the impression came to prevail in Walla Walla that Pacific Seminary felt that the matter had gone so far that Dr. Brooks was under obligations to come, and this created some feeling against the seminary. President Nash by telegram at once corrected this erroneous impression, stating that the decision as yet rested wholly and freely with Dr. Brooks.

The recent visit of Dr. Brooks to Berkeley resulted in an understanding that, if he came, the work as student pastor should center in the First Congregational Church of Berkeley, of which he was to be associate pastor, his duties being to give a sermon at one of the services each Sunday, and his pastoral work to be confined to the university students.

It is this work among the students, as preacher and pastor, that appeals to Dr. Brooks. It is a much needed work, and a great and far-reaching work if accomplished.

On the other hand there are the needs of his present field at Walla Walla, and the wide insistence that Dr. Brooks has such command of the situation in church and college there that he above all others can lead to a successful issue.

That wisdom from on high may be given to Dr. Brooks for the decision of this difficult problem and grace to all for acquiescence in that decision is the prayer of The Pacific.

MORE ABOUT BILLY SUNDAY.

A correspondent of The Continent writes from Columbus, Ohio, that 18,333 persons signed cards at the recent evangelistic meetings conducted by W. A. Sunday.

"Among the converts were city and county officials, saloon keepers and professors, society women and shop girls, school children and gray-haired grandmothers and grandfathers, infidels and agnostics. Every class was represented. It is said that more than fifty members of the Franklin county bar were among the converts. Chief of Police Charles E. Carter was an early convert and became an effective personal worker, as did Saloonkeeper Gill, Hotelkeeper Young and many others. It is said that every newspaper reporter regularly covering the meeting was converted."

A correspondent of the Herald and Presbyter has the following to say about Mr. Sunday's remuneration:

"No criticism is to be made on the large amount of money received by 'Billy' Sunday after his great revival services in cities. In the first place, the meetings are on a large scale, requiring many helpers. All or most of these are persons of ability in their respective lines. Mr. Sunday pays part of their salary out of what he receives. Large as the amount may be, it is small compared with what a similarly successful secular attraction would receive. Mr. Bryan gets $500 for a single lecture, and has made more money lecturing than Mr. Sunday receives. The men at the top will always be well paid. The greatest preacher in the country does not receive anything as much as the greatest lawyer, but many times as much as the average pastor, as he should. Sunday just now is the leading evangelist in the United States. Without attempting to measure results, more people come to hear him than any other. Assuming that a man preaches an important truth, religious and moral truth, his preaching can scarcely fail to benefit the world, directly or indirectly. And the larger the number of people who come to hear him, the more we may believe has been accomplished. Then it is to be noted that this money is given direct to Mr. Sunday by those who are satisfied to pay it. There is no claptrap of bogus claims. In the position he should rank with the leading lawyer, the leading preacher, the greatest physician and the greatest lecturer of the country, and in justice his income might be measured by theirs. As a matter of fact, his annual net income is only a fraction of theirs."

We quote the foregoing because we do not wish to wrong Mr. Sunday by such remarks as we made last week.

There are two sides to this matter. Nevertheless we stand to our first thought that no evangelist can make out of his work what Billy Sunday makes and not scandalize the cause. So far as we are able to judge Mr. Sunday puts aside for himself from $50,000 to $100,000 a year. A lecturer, a worker in some of the professions can make large sums of money with more justification than the preacher can.

The Rev. Dr. Brougher seems to be repeating in Los Angeles his remarkable success in Portland. It is said that 1200 persons have been received to membership in the Temple Baptist Church since Dr. Brougher took charge, and that hundreds of persons are turned away from the Sunday morning and Sunday evening services.

PACIFIC COAST NOTES.

Captain William I. Day, who has been engaged in prison reform work and work for and among ex-convicts for many years, addressed the Congregational ministers of San Francisco and vicinity last Monday concerning a bill now before the Legislature which provides for a ten thousand acre farm on which the prisoners would be employed in a variety of industries which would fit them or keep them fit for work when paroled or discharged. Those who escape, as a few would, of course, would be returned, whenever captured, to San Quentin or Folsom and made ineligible for a long time to advancement from that grade. On the farm there would be two grades, and only those who gain access to the higher one would be eligible to parole. All that the Legislature is being asked to do at this time is to appoint a commission to consider and investigate and make recommendation thereon to the body that shall convene two years hence. Captain Day made an exceedingly favorable impression at the Monday meeting and the movement for the appointment of a commission was heartily and unanimously endorsed. The judgment prevails widely that Captain Day has an admirable measure, and that its enactment into a law should be brought about as early a date as possible.

A writer in the Boston Transcript, who, we presume, lives hereabouts, says: "San Francisco has felt the spell of a great preacher and has yielded to it, not as a mere passing interest, but as a factor in its larger life. Dr. Aked has won more than a personal victory, he has won a victory for the church in a city that probably cares less for the church than any large city in Christendom. When one arrives within a half-dozen blocks of the 'corner of Post and Mason' of a Sunday morning or evening he realizes that he is within the influence of a magnet drawing him to the old First Congregational Church. Within he finds all the signs of life—every seat filled and an atmosphere of enthusiasm and expectancy. The edifice is not an impressive one, except in the stately setting for the pulpit and organ—the only part of the old building that remains. Yet there is a certain sturdy heroism in the structure—the first church building to rise after the fire—a monument to the faith and courage of the late Dr. Adams, without whose devoted labor the present era in the life of the church could not have been possible. One cannot but feel as he looks about him at the great audience of refined and well-to-do people that Dr. Aked's appeal for a new and ampler building is justified, especially in view of the throngs that will have to be turned away in 1915 unless a far larger room is provided."

The Rev. Dr. Sydney Strong of Seattle says that there never before was a time when it was so difficult to be a good man. "Twenty years ago a boy grew up to manhood almost in sight of his parents. Today a nickel will take a ten-year-old child two miles away in five mniutes, lost to sight, away from home restraints, and introduced to the temptation of the street and show. The old social restraints are gone, and it is no wonder that thousands, allowed freedom to follow their own desires, make shipwreck. Men of the generation of Mr. Rockefeller to whom goodness meant an unspoiled private character—are no longer counted good, because of the modern demand that a good man should be just and merciful and loving; must be socially honest an thoughtful. And the hardest place in the world to be neighborly is in the city where neighbors are piled layer on layer above each other; for congestion often brings inflammation and the easiest place to do evil is where you are lost to all you know. Never was there a time when it was so difficult to be a good man. On the other hand, this situation constitutes a challenge. Never was there a time when there was such an opportunity for a good man. The word, the act of a legislature, of a mayor, of a minister in Washington may touch the whole world in twenty-four hours. The acts of the governor of Washington may in a few years affect legislation in London and Constantinople and Peking. There is no place therefore for a legislator or a citizen who is selfish. The man who is selfish is disloyal to his flag, a traitor to his country, as contemptible as Benedict Arnold. The new note in modern legislation is social. The new laws must be fitted to the present organization. A law cannot be good unless it is ethically and socially correct. Commerce and philanthropy to be permanently prosperous must be based on the Golden Rule; the great social law of conduct, and the corner stone of sane and safe legislation."

The New York Times says that several hundred of Dr. Aked's former parishioners and hearers in the First Baptist Church of New York went to hear him on a recent Sunday in the Madison Avenue Reformed Church. More than 300 of his old friends were out in the morning, and in the evening they were there in larger number. When asked by a reporter whether it were not a fact that Rockefeller was ready now to back up the building of a new church and he himself willing to come back to New York, Dr. Aked's reply was, "Bosh!" The Times remarks: "The noted clergyman seemed to be provoked at the question." It was in that connection that Dr. Aked said: "I love San Francisco as I have loved no other place in which I have lived." In his sermon that morning Dr. Aked remarked that emancipation from fear is not yet complete. "We go through life fearing immaterial things that we have no more right to fear than we would fear a ghost while crossing a cemetery. We fear Mrs. Grundy, some of us, more than we fear God Almighty. How the church fears new ideas; how it denounces them; how it stands against them. We do not know whether it is a thought or the mere moderness of a thought that makes it wicked. And yet this is what we call our liberty." The Reformed Church for which Dr. Aked preached while in New York has church property valued at one million dollars. It is said that the pulpit of the Madison Avenue Church is now being filled temporarily by an arrangement with a number of clergymen, who alternate each month. This arrangement will terminate during the present year, and it is then the intention to get the services of a permanent pastor. That this New York church would be glad to have Dr. Aked we have no doubt. That he would return to New York, preferring that city to San Francisco, we do not believe.

In a recent sermon on prejudice the Rev. Dr. Sidney Strong of Seattle said: "Last week I sat next to a burly man on a Renton car. Looking out of the window near the railway station he spied a Greek blacking the shoes of a negro, and he was fairly maddened by the sight. 'Beats all,' he said, 'how stuck up these black men get when you give 'em a little.' I said nothing, but I thought silently for quite a space of time. Why is it wrong for a white man to shine a man's shoes black whose face has been shined black by the Creator Himself? Never can we get anywhere with the negro problem, until we treat men ac-

cording to character, not according to color. There are hundreds of black men who are, in the eyes of God, a head taller than hundreds of other white men. Anyone except blind men—men blinded by passion or prejudice—will be able to see this. Not until we discern the good in others, shall we make progress. During the same day last week I had occasion to call on two merchants; one was Anglo-Saxon, a fine type, careful, considerate and honest; the other was Japanese, a fine type, broad-minded, considerate and honest. I taxed my powers of analysis. I tried to discern by any fair scales of value which was superior, and I was unable. Man for man, as far as I could discern, they stood equal in the eyes of their Creator. Why then should any racial unfairness linger in my heart? Why should I continue to live on errors that are the offspring of ignorance, to foster my racial pride, especially when such errors are unjust and hazardous. Co-operation and friendship are the great words of progress. Just now our state legislature is on the point of making a grevious blunder by discriminating against the Japanese and Chinese as to ownership of land. Such a law—did it pass—would be unjust and unfortunate. It would imply a woeful lack of foresight. Our future prosperity is chiefly bound up, not with the peoples of Europe, but with the peoples of Asia, whose friendship we must cultivate if we are to come into our own."

THE COUNTY FREE-LIBRARY SERVICE.

Because a small country boy a few years ago walked into the library in a county-seat town in California and asked to borrow a book a county free-library service is in operation now throughout the state. The boy had read everything in the district school—which was not much—and wanted more. But the rules! People living out of town had to pay to draw books. And the boy had no money. Fortunately the library trustees had once been boys themselves, and had not outgrown the memory of the fact. They did not break the rules, but they went down into their own pockets and paid for a card for the boy. He went away happy, advertised his experience, and promptly boy after boy presented himself for the same golden privilege. A condition had arisen that must be met. The trustees clearly could not pay for all these boys. The library did not have sufficient financial support to declare itself free to outsiders. So the supervisors, upon appeal, paid a sum from the county fund, and every one in the county was given the privilege of drawing books. With such a beginning, the idea of county free library service in California started. In less than four years' time it has grown to such proportions that it is pronounced by library experts to be the biggest move in library history. With only a few hundred dollars the first year, the appropriations to carry on the work in the different counties the present year approximated $100,000. And for the coming year the amount exceeds $200,000.

The first real county free library service in California began in October, 1908, when the Sacramento county supervisors contracted with the Sacramento city library to make itself free to the entire county and to put branches out in the different communities. The following winter the Legislature passed a county free library law, of which many counties immediately took advantage. Then, because of defects in and objections to some parts of it, the former law was repealed by the 1911 Legislature, and a most satisfactory one passed in its place. There are now 21 counties in the state which have adopted the plan.

In its working out, the county free library idea is most comprehensive, yet most simple. The supervisors are enabled by the law to establish the library, to appropriate funds for its maintenance, and to appoint as county librarian a person who has had training and experience in the library profession, that the work may be carried on in the most approved way. Headquarters are established at the county seat, and branches in all the communities, so that the books may be completely available. That librarian visits all parts of the country, gets acquainted with the people and their book needs, and with especial reference to these, makes up the collections to be placed at each branch. In very small communities the books are usually put into a store, postoffice, school, or anywhere convenient to the public. In communities large enough to need it, a reading-room is maintained, furnished with books, magazines and papers, and in charge of a custodian who keeps the room open whatever hours it will be used. The collections of books at the branches are shifted in part or entire as often as their usefulness in one community has ceased. In addition, if any one wishes a book not contained in the local collection, it is sent out from county headquarters. Or failing to be there it is sent from the state library, all shipments being free to the borrower.

A COMMON DISHEARTENMENT AND A COMMON PROBLEM.

To the Editor of The Pacific:

The letter in a recent number of The Pacific from our honored and beloved Dr. Pond contains a message to which all of us should give earnest consideration. The lack of vital faith and spiritual depth in our churches is evident to us all. We share it as a common disheartenment and a common problem. What will vitalize and empower the church? I agree with Dr. Pond in the substance of his answer. And yet we cannot fail to recognize that we are living in a new time in which the old forms and statements and shibboleths have somehow lost their hold. The truth is the same, the human heart the same, the gospel the same, but it needs fresh form, expression, adaptation. It must adjust itself to the new environment and reclothe itself in new persuasiveness and power. It must speak to the time in the thought medium of the time.

The old hunger of the heart for God is as great now as ever, the longing for the ideal. How can the church meet it? Not, it seems to me by Evangelicalism, in the form of a given set of inflexible doctrines and a type of piety which emphasizes the wormlike in man, the negative side of morality and the escape from future penalty. I am not saying that that is the heart of Evangelicalism. There was something vastly nobler and higher and stronger in it than that. But that was a side of Evangelicalism which came too largely to dominate it and from which our age has turned completely and finally away. The type of religion which is coming to take its place, as indicated by the growth of the New Thought and Christian Science movement, is that which is coming to be commonly known as Mysticism. The term is not an altogether desirable one, for Mysticism has had a history, some chapters of which make it liable to misunderstanding. But such as it is we must use the term, for there is no other. There are good reasons for believing that we are on the eve of a great re-

ligious movement which may best be termed a New Mysticism—new in the sense that it avoids the extravagances and abnormalities of the old, yet sharing its sense of the immediate presence of God, the reality of the spiritual world, the peace and joy of a life of trust and service. I will not undertake here to point out all the indications of the coming of such a movement. The recovery of the mystical side of Paul is one factor. The rapid development of the new Health Mysticism, to which I have referred, is another. But that, I think, will prove to be an incidental part of the larger movement. The real sources of a deep and normal and rational mysticism lie in Christianity and they are certain to be more and more richly realized; if not by the church then by some other agencies. That which Mysticism means, above everything else, is the sense of the nearness of God as a God of Love. In no way does that come home to men so richly and conclusively as through Jesus Christ. To make him central, to accept him as the clearest revelation of the love of God, seems to many of us, as to Dr. Pond, the surest way to come into the life of the spirit. JOHN WRIGHT BUCKHAM.

CHRONICLE AND COMMENT.

If the anti-poverty bill now before the California Legislature should become a law, the Boston Transcript says it would make ten acres and a mule look like an annuity of thirty cents. "The State, it is provided, shall provide work or a pension to all who shall apply. France tried the experiment of government workshops in 1848, with the result that might have been foreseen, the prostration of private industry and a tremendous increase of dependence under which the system collapsed."

When the Order of Benedictines shall have completed the revision of the Latin Bible on which it is now engaged, a writer in Harper's Weekly expresses the judgment that it will be in many respects the best translation that has been made. "The task which was set for the revisers is the recovery, as far as possible, of the Latin version made by Saint Jerome in the third century. Jerome, naturally, had access to more and better copies of the original Scriptures than are now in existence. It is assumed that his version must have been better than those translations made at a later time, and better even than those Greek and Hebrew versions that have been copied time after time and are full of the errors of the copyists. The Latin Bible now in use in the Catholic Church was published in 1593 by Clement VIII., after a commission had labored on it for forty years. Men are now engaged in this work in the various libraries of Europe where Biblical manuscripts are found. When the comparison of an ancient manuscript with the Clementine Bible is completed, the annotated sheets are sent to the headquarters of the Benedictine order in Rome. This part of the work of revision will, it is said, not be completed for five or six years, and it will probably take as much longer to make a scholarly comparison of the different versions and decide which reading must be the work of Saint Jerome."

Rabbi Wise of New York City speaks of B. Fay Mills as "the greatest moral uplift New York has known." The New York Post for Saturday the 22d of February said: "He has been in New York but thirty days. In that time he has filled the Forty-eighth Street Theatre twice every Sunday—five hundred persons were turned away last Sunday evening, and almost an equal number on the Sunday previous; he has lectured three times a day every week day and four times on three days a week, and has gathered about him a coterie of thinkers from nearly every walk in life. Just what Mr. Mills is and does is hard to define to those who are not interested in his 'thought-wave.' By those who are, he is regarded as a physical, mental, and spiritual tonic. Twenty years ago Mr. Mills, as an evangelist, was beset on all sides for 'time.' No organization of the Christian Church seemed complete without him—no movement seemed justified without his assistance. It took not a little courage to throw all this over his shoulder and begin anew; it was no ordinary fight that was on in his soul when he closed the orthodox gates behind him and walked out alone into the broader field. 'Break down all barriers,' said Mr. Mills in his lecture last Sunday afternoon, 'let there be no walls of limitation, no creed to bind the members of this new faith. Welcome, rather, every soul, every voice, movement that tends to an upward flight.' 'A pretty wholesome doctrine this,' said one who has been attending his lectures, 'and one that appeals to many who are tired of what they call "the old" and are looking for something to take its place. A man who can delve into the Vedic gospels and Confucian philosophy, into the Credo of the Christian and the Ethics of the Greek; explain them all by the light of Emerson, Walt Whitman, and William James, and weld them into one School of Life, and example his teachings in his own conduct of every-day existence—such a man comes pretty near to being worth while.'" We expressed our judgment of B. Fay Mills' message last week. He seems to have no anchorage, and furnishes none for any one else.

MORE MEDIEVAL HISTORY.

J. Rowell.

San Francisco Religiously in 1857.

In the great rush to California in the late '40's were some who came, not for gold, but for the souls of men. Some came from the far East to precure money to pay off debts on Eastern churches, or help on religious enterprises there, and many who made these excuses for real avaricious schemes. The first preacher here was the Rev. T. D. Hunt, who came with and for some Hawaiian Christians, and who afterwards organized the First Congregational Church of San Francisco. He was at first employed as town preacher, and not till several denominational churches had been planted did he give himself to the Congregational work. Among the earliest comers was the Rev. Albert Williams, who organized the First Presbyterian Church, and the Rev. C. C. Wheeler of the First Baptist Church. In 1852 the First Presbyterian Church were worshiping in a fine brick building on Stockton street (their second building), which was, many years after, used to house the Presbyterian Chinese people. In the same year the First Baptist Church dedicated their second building, a fiue brick structure on Washington street near Stockton street. At this time the First Congregational Church were worshiping in a good brick building(their second), on California and Dupont streets, in charge of the Rev. E. S. Lacey, whose widow still remains with us.

At this time there were here a half score or more of Protestant churches, some well established and some struggling for life. Calvary Presbyterian Church occupied a roomy building (their second) on Bush street below Montgomery street, in charge of the Rev. W. A. Scott, from

New Orleans. This, by reason of the ability of its pastor, was the most fashionable church in the city. Then there was Trinity Episcopal Church, on Pine street above Montgomery street, in a wooden building, and the Church of the Advent, the Rev. McAlister, pastor; the Howard Presbyterian Church on Natoma street, in charge of the Rev. S. H. Willey (whom may God long spare to us); the First Methodist Church, in a wooden building on Powell street, in charge of the Rev. M. C. Briggs; the Folsom Street Methodist Church (now the Howard M. E. Church) on Folsom street near 3rd street, the Rev. J. A. Burner, pastor; an African Church on Powell street; and some others of less note.

Besides the churches there were several notable religious enterprises here that were doing much good. The Chinese (Presbyterian) Mission, in whose building on Sacramento street the Rev. H. Loomis was working for the sons of Simin. In my earlier ministry here I procured Chinese tracts from Mr. Loomis and spent a part of each Sunday in this work among the Chinese and Japanese. Perhaps it was in consequence of this that several Chinese couples came to me at the Mariners' Church to be married.

Then the American Bible Society had a depository here in charge of the Rev. Frederic Buel (a Presbyterian preacher, but originally a Congregationalist). So the San Francisco Tract Society was doing a good work, having a depository of publications of the American Tract Society, and making it their business to put a religious tract in every house in the city each month.

Then there was the Y. M. C. A. in chambers on Washington street above Montgomery. This was far less a school of athletics and more of a religious institution than it is today. They maintained a system of street preaching on the Sabbath and instituted the daily noon prayer-meeting, which served to combine the interest in religious work of the several denominations, and was maintained for many years, doing a deal of good.

It is not vain boasting to add that, many years later, when the religious tone of the city had much declined, and the several denominations had become more denominational, the life of the City Tract Society and this noon-day prayer-meeting was preserved for years, by the personal efforts of the pastor of the Mariners' Church, in which the special work of winning souls to Christ never ceased.

This is a hasty and imperfect review of the early religious state of this now world-famous city. I think it is safe to say that the religious tone has never been higher here than in those early days when the mad rush for gold might be expected to obliterate religious sentiment, and never lower than in these days of highest opportunity and privilege. Then Christ, crucified, for the salvation of lost, sinful men, was the great theme in many pulpits, and many souls were led to Christ for salvation; but now, except in our Rescue Missions, one may go from church to church, from January to December, and never hear this great fundamental theme, even directly referred to ,while ethics, literature and politics are dished out to the people and called religious instruction, and very few lost men are led to the Savior.

Those who are most jealous of their rights usually have the most trouble maintaining them.

REMINISCENCES.

J. H. Harwood.

(A paper read at a recent meeting of the Congregational ministers of Los Angeles and vicinity.)

I am invited by the Los Angeles Ministerial Union of the Congregational Churches to give them such reminiscences of the early work of the Congregational churches in Southern California as I have. Of course such reminiscences must be very largely personal, for which one does not need to apologize. I find from the records that I am the senior minister in continuous ministerial work in the denomination in Southern California, and with one exception in the state. My reminiscences date from the year 1886. I came to California in the early summer of that year on a three weeks' engagement to supply the pulpit of the First Congregational Church of Pasadena. During that time I became acquainted with Rev. James T. Ford, then general missionary for Southern California, and residing at San Bernardino, where he had been pastor, and also, measurably, with the few fields open in Southern California, and with the needs of other fields.

The Pasadena Church had never had a pastor as a Congregational Church, but had been supplied by Rev. Dr. Gordon, a missionary from Japan, on furlough. It was organized as a Presbyterian Church, but the majority of the members had become convinced that a more central location would be preferable and had voted to move. The minority remained and organized the First Congregational Church. The most populous and developed part of the valley then was Orange Grove Avenue, where the church was located. At that time there was no city or village of Pasadena. The crest of the ridge on which ran Orange Grove Avenue was one continuous line of beautiful orange groves, with common ranch houses. The rest of the valley was mainly planted to vineyards, chiefly of muscat or raisin grapes, with very plain cheap little dwellings everywhere. At the center of what is now the city of Pasadena was a common two-story brown schoolhouse, back three or four hundred feet from the southeast corner of Colorado street and Fair Oaks avenue. On the opposite corner and just about the same distance west from Fair Oaks avenue was a common country hotel, also painted brown. At the crossing of these two streets was a country blacksmith shop, and that was all there was of the city of Pasadena. There was then no railroad of any kind to the region. The Southern Pacific railroad to Los Angeles left Pasadena about two miles to the north of its line. When I went to Pasadena I landed in Los Angeles and hired a livery man to take me eight miles to my destination. The driver was one of the Pierce brothers, who owned the stable and who now have a great store in the city; also a very successful undertaking establishment, and one of whom has been for years the pastor of one of the leading Baptist churches in the city. The Santa Fe railroad had not then been built to Los Angeles. A young engineer was at work on a railroad from San Bernardino to Pasadena, called the San Gabriel Valley railroad, which was subsequently bought by the Santa Fe Company and extended to Los Angeles. This was the first steam or electric outlet or inlet which Pasadena enjoyed.

While at Pasadena I went with a friend on a ride to a lone real estate office a dozen miles away, where a Mr. Monroe had located in the wilds, and where he was trying to induce other people to purchase his lands and lots and locate. He did not seem to be meeting with much success,

but eventually all the lands and lots were sold and Monrovia was placed upon the map. On our way there along the foothills there was no village or hamlet. There was a sanitorium hotel near Sierra Madre, and some fine homes in the foothills, but no towns or villages.

I also went with Mr. Ford to visit a fine old couple, a Mr. and Mrs. Crafts, some eight miles beyond San Bernardino, and inspected with them the acres on his place which he had set apart for a future Congregational College. The locality, now called Crafton, is four or five miles beyond Redlands. But there was no Redlands in that day. There was a little hamlet called Lugonia, or Lugonia Terrace, where there was a Congregational church and an academy, presided over by Rev. Mr. Hale, brother-in-law of Professor Dwinell of the Pacific Theological Seminary. The Lugonia Terrace is now the northern part of the city of Redlands, and its church has meen merged with the Redlands church.

The beginning of the Redlands settlement was made by a Congregational minister, Rev. Mr. Ganthier, from Missouri, who had come to California on account of a pulmonary trouble, who had several years of active work here, then retired to a homestead of 160 acres on the crest of Smiley Heights, where he closed his life, and which his widow subsequently sold for $10,000, her only earthly store, so quickly gathered after years of comparative poverty. It is now worth in market several hundred thousand dollars probably.

While supplying the church at Pasadena I learned of the fact that there were some Congregational people in San Diego who desired to have a church of their order organized there. At Mr. Ford's request I engaged to spend a couple of Sundays in that place before returning to my Eastern home. As a result of this visit an organization was determined on, and I was called to undertake the work. As I went East I carried this call and also one from the Pasadena church. I was not in good condition to consider any call at the time, as, in my rambles about the foothills above and beyond Pasadena, I had encountered the prevailing poison oak and was suffering untold discomfort. But in two weeks I had so far recovered that I had accepted the call to San Diego and was back in the field. San Diego was then a little city of about 2500 inhabitants. There was no Coronado, except a wild uninhabited desert place. One could stand in the center of the town and almost throw a stone to its outmost line in either direction. But it was full of people and buildings were going up in every direction, for the most part very cheap, temporary affairs. My reason for going to San Diego was that there was no church there and might not be if I did not go, while the already organized church at Pasadena would have no difficulty in securing an efficient pastor, which it did in the Rev. D. D. Hill, from Elgin, Ill., and who was so long identified with the fine work of the Pasadena church. Pasadena, even then, was a most attractive field. A more beautiful landscape than that of the Pasadena orange groves and vineyards, as seen from the heights at Altadena or North Pasadena, the eye of man never looked upon, as it seemed to me. The splendid buildings and avenues that now mark the city are no improvement to the view. The beautiful green of the orange trees and the long rows of vines, so regular in each ranch, and yet not all running in the same direction in the different ranches, with clusters of eucalyptus here and there, and the little houses nestled everywhere, made a picture that is indescribable.

The San Diego church was organized with some seventy members at about the beginning of the year 1887. The work was very successful. We secured the assembly room of the Y. M. C. A. for our meetings and began, from the first Sunday night, evangelistic services, wtih conversions every Sunday, so that when we organized we had nearly one hundred applications for membership. Among those who constituted the church were some of the most prominent members at the present time. A Mr. Douglas and wife from Aurora, Ill., who had known Dr. Warren F. Day in that state, arrived on the morning train of the day of our organization, and, learning of the movement, came immediately to the service with their letters, and were received into membership. He greatly desired Dr. Day as my successor.

While pastor at San Diego I visited in the week time neighboring communities, and organized churches, or started work which resulted in church organizations in Spring valley, the mother of the Lemon Grove and La Mesa Center churches, Upper Sweetwater Valley (now De Hesa), Escondido, Poway Valley, Alpine, Oceanside, Chula Vista and Logan Heights, San Diego.

During this time Dr. Warren, superintendent of Missions for the whole state, visited San Diego and the new churches, and soon after had the Home Mission Committee, located at San Francisco, invite me to take the work of State Evangelist and General Missionary. In this capacity I went first to the Third Congregational Church of San Francisco, Dr. Beckwith, pastor, and subsequently to Bethany church, Dr. Pond, pastor, holding evangelistic services in both churches. I also visited San Luis Obispo and Paso Robles, and organized a church in each place, held meetings in San Miguel and Estrella; then went to Bakersfield and organized a church. In San Luis Obispo gambling houses were wide open with entrance from the side walk. Bakersfield had over seventy saloons with a population of less than 1500. At the request of Rev. Mr. Wells, pastor of the First church, I came to Los Angeles, and with a Mr. Billings and Mr. Griffin of the First church, secured the lots and made the arrangements for the present Plymouth church, of which Mr. Wells became pastor. At that time the First church was located on the corner of Third and High streets and had an attractive little house of worship that would seat probably about 250 people. Mr. Wells lived in his own modest dwelling situated on High street between 4th and 5th. Other dwellings along the street were of about the same style, with generous village lots and grounds. I subsequently gathered the Sunday-school and the material for the present Salem church, and the Mission on 57th street, which now has become a United Brethren church. While in this work I spent several months on the Mojave desert and organized churches at Barstow, Hesperia, Oro Grande, held meetings at Daggett and Victorville. I also held meeting at Highland, Rev. Mr. Foster, pastor, and at Ontario, with Rev. A. E. Tracy. These services were full of experiences and incidents, which would make a volume if fully written. During this time I visited Santa Ana and secured a church organization of some seventy members, of which I took pastoral charge, and so located.

It was while I was at San Diego that our Southern California Association was organized, and made arrangement for a superintendent of their own. Mr. Ford, who had been general missionary for a few years, came to me and asked me to allow my name to be presented for the position. I had held that position in Missouri and the southwest, and

had no wish to undertake that work again. It is the most unsatisfactory position in the ministry, occupied largely in giving advice and settling difficulties, and doing ornamental work, with everybody to find fault. One has very little opportunity to do constructive work, except to help organize, as an official, and in a complimentary capacity, the work that others have done. Mr. Ford was promoted and became the wise and efficient superintendent, filling the office to the day of his death. It was at about the same time that the movement to organize a college took form. The new church association, among its first acts, elected a board of directors or trustees. Only one place was bidding for the institution. That was a locality a mile or two north of North Pomona. It was understood that the college was to have a great share of the great Richards orange ranch if it was located at that point, and also parts of other lands in the vicinity. We held several meetings with reference to the site. The matter was finally settled in a peculiar way. Mr. Wells, the First Los Angeles Church pastor, was an invalid, and was very impatient at our hesitation. He finally declared that he would not delay another minute and forced the vote. I believe the college never received an acre of the land expected. It is the only case, I think, of a college founded without a dollar of funds. I suppose that it is a secret, but duruing the discussion of the site question I visited Pasadena and tried to start a movement to secure the location of the college there, but did not succeed. I have always felt that perhaps I ought to have undertaken that task myself; perhaps not. As the college had on its board two men who were worth more to it than money or lands, Rev. Dr. Sumner, who met every early emergency, and Rev. Mr. Ford, who put a large share of his possessions into the college. But if it had gone to Pasadena in that early day, there probably would never have been an Occidental College or a Throop Institute in that vicinity, and the whole great constituency of those institutions would have come to the Congregational College.

But at this point, through Rev. Mr. Hunt, pastor at Riverside, came the offer from the Santa Fe Railroad Company of their useless hotel and an interest in all their worthless lots and lands at the defunct village of Claremont, if the college would move to that point. The offer was accepted and all this property became very valuable with a college located upon it.

One other thing should be mentioned here. During a period of invalidism, in which I did not dare to take a pastorate, my mind was turned to investigate the various phases of the temperance question as then demanding attention. Two facts forced themselves upon me. First, that the majority of the people in most communities were opposed to saloons and drunkenness. Second, that voters were so attached to one or the other of the great political parties that political prohibition of saloons was impossible at the time. Then the question presented was, Can men be induced, while remaining in their own political parties, to unite in an organization in opposition to the saloon? A paper on the subject was prepared and presented to our own ministers' meeting and then to the Ministerial Union of Los Angeles, and endorsed by both, and the organization launched out under the name of "The Anti-saloon League." Leagues were organized all over Southern California, when we heard that a similar organization with the same name had been organized in Ohio, and we opened correspondence with its leader, Rev. H. H. Russell, and invited him to come to California for conference. The result was a union of the two movements. But ours antedated theirs. There was a difference between them. The Eastern organization sought to put a league in every church; ours sought to organize a union league in each town or precinct. How we came to adopt the same name and almost the same methods does not appear. A year or two before this time an article appeared in a Boston paper—I think, "The Congregationalist"—from a correspondent located at Worcester, Mass., according to my memory, advocating such an organization and suggesting this name. Probably unconsciously, both of the movements obtained their first ideas and incentives from this article. But, so far as such a reference to this work is in line with this paper, both movements were in Congregational circles, in Southern California particularly so, as not only the promoter and the first superintendent were Congregationalists, but almost the whole membership at first. The Anti-saloon League, East and West, is a Congregational child.

THE PROBLEM OF RELIGIOUS EDUCATION.

Thoughts on It by the Director of Religious Education in the First Congregational Church of Oakland.

How properly to carry on religious instruction in these changing times is one of the problems pressing upon all our churches, large and small.

In his report to the members of the First Congregational Church of Oakland at the recent annual meeting, the Rev. Ray F. Carter, director of religious education said:

"The year has seen many changes among teachers and officers in the Church School. While the main lines of the organization have been preserved, the following figures tell a story of constant effort to preserve efficiency. There have been at least forty-five changes in the faculty. Eighteen classes finished the year as they began it. In twenty classes thirty-five changes of teachers have occurred, not counting the readjustments in the Primary Department. Four classes disappeared. The others displayed more vitality. It is because of such changes and the constant difficulty in finding teachers that the Director recently formed from four teacherless classes of girls in the Senior Department a Training Class. If we are to have future teachers we must begin training them in advance of the actual need. This training class has been organized for the additional reason that it is well nigh impossible to have such classes for teachers already at work. It should not be forgotten, however, that in combining classes as we have been obliged to do about sixty per cent of the pupils disappear."

Mentioning the fact that the average attendance for the year had been 260, and that the enrollment then was 506 exclusive of the home department, and the kindergarten, Mr. Carter said:

"This is a smaller school than the church has been accustomed to have in the past. The shrinkage is due to various causes, chief of which are the inability to secure teachers, and the growth of churches of our order in parts of the city conveniently located for our people. The growth of the city has been from the center to the circumference and the school is beginning to feel the effects of the changes. The incessant search for new teachers and officers carried on by the Director, and the necessity he is under to teach, and of late to conduct the opening exercises, consume time which could with profit be spent in pastoral work, in plan-

ning new activities, and in a more helpful supervision. There seems to be only one solution of the teacher question and that is to have large classes under salaried, trained teachers."

The Problem Inceasingly Difficult.

As to the problem of religious education in general Mr. Carter says that it "is becoming increasingly difficult and increasingly necessary."

The church does not reach effectively as large a proportion of the population as it did twenty-five years ago. In the meantime popular education, industry and science have made enormous strides, and have produced a social situation exceedingly intricate, and marked by wholesale changes which profoundly affect modern society. The old landmarks are about gone. It is hardly too much to say that in the past twenty-five years we have experienced a social revolution, and the end is not yet come. That part of the change of most importance to us is the relaxation of the bonds of social discipline and control. The hold of the home and the church upon the modern world is so slight as to cause deep concern. Eventually a new discipline and a new control will replace the old, but in the meantime the situation is critical and calls for earnest thought.

It ought to be of special interest to the church to know that many of the wisest critics of modern society are looking for relief, not to the church but to a reformed public school. Many of the functions once performed by the church and clergy are now performed by the state or by organizations sustaining no direct relations with the church. This has been inevitable in most instances; but some of this curtailment of influence came because the church could not meet the demands of the new age which has grown up so swiftly and silently. Now comes this new challenge to the church in the demand that the public school shall perform the function which the church is unable or unwilling to perform. One educational writer declares: "In all these variations of influence, one striking tendency stands out clearly; as the agencies for incidental and informal education, i. e., the church and the home, become incapable of training men for their complex environment, society . . . . gathers up the neglected functions and assigns them to the public school. As church and family life ceases to keep pace with the moral demands of our intricate social life, the problem of moral education becomes conspicuous in the schools." The church as a whole impresses many observers as having its heart set upon restoring its old influence upon traditional lines, rather than winning a new place by offering genuine contributions to the solution of pressing social problems of the hour. And while we may not agree with this judgment, it at least ought to give us much concern.

The point where the church suffers most is in its relations with its youth. It can hold the adults and the children fairly successfully, but in meeting the needs of its youth it is singularly unsuccessful. Why is it so? An acute critic said a few days ago that she felt she did not understand the young people of today. They seem different from the young people she had known in her early life. And they are different. The influences which have beaten upon American life for the past thirty years have given us what is almost a new type of boy and girl. In what other age of human history have children ruled their parents?

How does this affect us as a church? In just this. The church must approach its youth with the same ingenuity, devotion and wisdom it has manifested in other conditions. Times have changed and we must work out methods for doing today's task. This may involve radical readjustments: if so, we must be prepared to make them. The advances in educational science must be utilized in religious instruction; and in the wealth of literature concerning experiments in social reconstruction will be found many a hint for church workers.

There is a growing feeling that the church should serve the community rather than that the community should build up the church. Our church must realize that it is not meeting this requirement when it turns children from its doors for lack of some one to instruct them. But of almost equal importance is it that the city church should provide wholesome recreation for boys and girls and for men and women. The ethical value of play has been strangely overlooked. The Puritan strain in us leads many to condemn the thought of recreation as a part of our religious duty. Could there be a better approach to the young people of today than through their desire for recreation? And will not that church prosper which courageously and wisely leads in the attempt to give clean and wholesome recreational opportunities to its young people? To pass over this desire is to invite expression in defective and perveted form. Prof. Dewey of Columbia University maintains that "there is no force more likely to count in the general reform of social conditions than the practical recognition that in recreation there is a positive moral influence which it is the duty of the community to take hold of and direct."

Of course our young people can get their athletic and social opportunities outside the church. The only difficulty about allowing them to do so is that in so getting them they usually disappear from the church for good.

I have emphasized this aspect of our church life for the reason that I believe our First Church should lead in this new appreciation of childhood and youth. It is no shame to a parent to seek by every means in his power to be the comrade of his growing children. Why should a church think lightly of an opportunity coveted by a father?

All who have known this great church, with its unequalled ministry to this city for a half century, and the leadership it has given to the entire religious life of the coast, will pray and labor in order that its policy may continue to be so wise, so sympathetic, and withal so courageous and modern, that the generations to come will rise up to call it blessed.

SOME MISSIONARY EXPERIENCE IN CALIFORNIA.

A Southern California Lutheran minister gives in The Lutheran Observer some of the experience of seventeen years' work in California. We quote as follows:

"Nearly seventeen years ago the writer left Springfield, Ohio with his bride, headed for the mission field of California.He came directly from the seminary to his first charge, and was about as 'green' as they send out. As he looks back over his own life he never wonders why the young men do not preach better sermons, but is suprised and rejoiced that they preach as well as they do. This year other young men are looking ahead to that mysterious first charge, and many of them are wondering where it will be. To any senior theologian, to any ambassador of God, who is looking for a field of real need, for a place where real mission work can be done, where the earthly rewards are few and the service heavy and continuous, we would commend the Pacific Coast, the 'dropping off' place, where all

the fakes, fads, fancies and isms congregate, combine, conspire, and wage war on evangelical Christianity.

"May I be pardoned for revealing a few facts that have come to my attention in the pastorates of this state? It is a matter of greater or less interest to read the "vital" statistics that some pastors attach to their anniversary sermons; but where in the East will you find a pastor of a congregation of 125 who is called upon to officiate at 43 funerals in one year? And yet this the record of such a pastor in California for 1912. And this same pastor was called on for 255 sermons and addresses in the same period of time.

"In another pastorate the pastor in 35 consecutive funerals buried 23 who had died from tuberculosis, who had come to California too late to be benefited. This sounds forbidding at first, but no man knows the blessed privilege of carrying the message of grace to these suffering ones, save he who has done it. There is no field that offers such rich returns for the pastor's office as ministry to these sick. These souls reclaimed by the gospel spoken by the faithful pastor are not added to his church roll; but they certainly are causes for rejoicing to the angels in heaven.

"It is in this field that are found the young men and the young women who have heeded the exhortation, Go west; and it is here, separated from the influences of the old home life, that so many of them stumble into the pitfalls dug by crafty and unscrupulous men. The reclaiming of these straying ones, the bringing of the faithful ones to a deeper spiritual life, are the most satisfying perquisites of the missionary pastor.

"Are the salaries sufficient? some one asks. Oh, yes, munificient! One pastor, with a family of five, has been receiving a salary of $1,000 in a city of 300,000 population, and has to provide his own house and buy everything that goes on his table. And his is only a sample case. The truth is that there is not a pastor on the field that is receiving the net salary that his classmates who stayed in the East are receiving.

"If you are after the money, don't hear the call. But if you are after souls; if you are desirous of going where the great need is; if you are willing to go to the place of sacrifice and stay there; if you are ready to enter a field that another would refuse if he knew the real state of things, then look on the fields of the Far West, white unto the harvest, and waiting the laborers."

INTERSEMINARY CONFERENCE NOTES.

The Annual Conference of the Bay region theological students was held February 28th at the San Francisco Y. M. C. A., about seventy-five students and professors attending. The seminaries represented were the San Francisco Theological Seminary, the Baptist Theological Seminary, the Church Divinity School and the Pacific Theological Seminary.

The principal speakers were Bishop W. F. Nichols, Dr. C. A. Woody and Judge W. P. Lawlor. Judge Lawlor's theme was "Constructive Suggestions for Suppressing the White Slave Traffic."

Dr. Woody spoke on "Home Mission Efficiency," making a plea for a larger recognition of the place and value of home missions. In the informal discussion which followed, the students showed a most intense interest in the elimination of overlapping and overchurching, and a desire for the elevation of the standard of work in home mission fields. Comment was also made upon the very inadequate salaries paid home mission pastors.

If these students carry with them into their future work the spirit manifested by them at this meeting, a decisive improvement in church administration will come within the next decade. M. D.

A DRY ZONE AROUND MILITARY POSTS IN CALIFORNIA.

By Chaplain Orville J. Nave, U. S. A.

A conference of chaplains of the Army, Navy and of the Civil and Spanish-American wars was held in Los Angeles last September at the time of the national encampment of the Grand Army. Its object was to consider what could be done to awaken in the churches a deeper and more active interest in the moral and religious welfare of the Army and Navy and promote morality and religion therein. A permanent organization was formed and the needs of the Army, Navy and National Guard were formulated in a memorial to the churches Among the matters regarded as of urgent importance was the abolition of saloons and other dens of vice in the environs of army posts and naval stations

In 1901 Congress abolished the canteen, prohibiting the sale of all intoxicating liquors on military reservations. Congress could not, however, forbid the sale of liquors outside the reservations for the reason that the federal government had no jurisdiction within any state over any lands outside of government reservations. Consequently, saloons remained in the environs of army posts and there is no federal remedy. The remedy lies alone with state legislatures. Because of these dens outside army posts, canteenists in the Army have urged the restoration of the army canteen, a recourse to be avoided by all means.

In accordance with the action of the chaplains' conference, a bill has been introduced in the legislature of California to create a dry zone, four miles wide, around every military post and naval station within the state of California, except about the Presidio of San Francisco, where it provides for a zone one mile wide. The only hope for the passage of this bill is an urgent demand of church and temperance people generally throughout the state. The liquor interests will fight it to the last. The chaplains have no funds from which to pay expenses of one of their number to look after the bill in the legislature while the liquor men will have a lobbyist in Sacramento before the committee and to buttonhole every member against the bill. If the bill passes, it will clean up several towns in the vicinity of army posts and naval stations now infested with saloons and low dives, such as Vallejo, Benicia, Santa Cruz and San Pedro. Of course this means a hard-fought battle.

The chaplains appeal to the churches and temperance people over the whole state of California to join them in carrying the bill. The battle must be fought with senators and representatives by personal appeals and by letters, until they pledge themselves to work and vote for the bill. Many of the members of the legislature will naturally favor such a bill, being against the saloon on general principles, but in caucus heavy pressure will be brought to bear to show them that they are not in the legislature to vote their con-

victions, but to represent the people, and the people, according to party caucus tactics, are those who shout the loudest.

The temperance people must out-shout the saloonists, for they out-number the saloonists and are the bone and strength of the state. We do not shout enough in such matters.

We, therefore, urge every temperance voter in California to make this cause his or her cause, and do politics. The trouble with the church people is that they do too little practical politics, and permit the men who commercialize vice to wield an undue influence in public affairs. Christian modesty and reserve are, in public affairs, our weakest point. The cause of public morality is right as against public immorality, but the hosts of righteousness are not the fighters they should be.

We appeal for help. It is a disgrace to the citizenship of the states that permit this wickedness. It is a reproach to the church that degenerate pirates should have robbed our young men so long. The time has come to abate this wickedness. We appeal to the churches, to pastors, to officials of churches, to home missionary societies, for this is home missionary work, to young people's societies, to all, to urge members of the legislature from their counties, and keep urging them work and vote for the passage of the Dry Zone bill, until it passes.

2505 South Grand Ave., Los Angeles.

THE SAN FRANCISCO CHURCH FEDERATION AND PROFESSOR SHAILER MATHEWS.

The San Francisco Church Federation has arranged for two meetings in connection with the visit of Prof. Shailer Mathews to California. Prof. Mathews, who is the dean of the Divinity School of the University of Chicago and one of the most eminent members of the faculty of that great institution, is also the president of the Federal Council of the Churches of Christ in America, embracing thirty-two denominations and 17,000,000 communicants. The occasion of his visit to the Coast is to deliver the Earl Lectures at the Pacific Theological Seminary at Berkeley.

The San Francisco Federation will hold a great union meeting of the ministers of the bay region on Monday morning March 31, which will be addressed by Dr. Mathews. On the evening of the same day, a banquet will be held in one of the leading hotels of the city, at which Dr. Mathews will be the guest of the Federation. To this banquet, will be invited, in addition to the members of the churches of the bay cities, men and women prominent in reform work, literary circles, and education, inasmuch as Prof. Mathews has attained distinction in each of these fields of effort.

A large and representative committee of arrangements has been appointed to complete the preparations for these two meetings, the chairman of the committee being Geo. E. Burlingame, of the First Baptist Church of San Francisco, from whom further information may be had. The day to be remembered and reserved by those interested is Monday March 31.

WOMAN'S DRESS A MENACE.

Dr. Jenkin Lloyd Jones of Chicago styles woman's present-day attire "the scandal of modern society, the disgrace of our civilization and the despair of the industrial world." He declares that our attitude for arnamentation, our liking for feathers and frills, are but survivals of a savage ancestry; that costly lace is only a development of the tattooing which decorated the primitive belles.

"I am persuaded," says Dr. Jones, "that morals and religion cannot be advanced much farther until ethics invades the wardrobe and morals overrule the dictates of fashion. The horrible extravagance, the perpetual restlessness and change represented by the 'dry goods' trade will defeat the clamor of the social reformer and neutralize the democratic demand for rights on the part of women, as it has in the past defeated the growth of democracy among men.

"Woman cannot be emancipated politically as long as she is bound hand and foot to the conventions which demand such an outlay of time, money and nerve. Kate Barnard of Oklahoma sounded a note essential to the enfranchisement of women, as well as to the salvation of the individual soul, when she said: 'God helping me, I will not wear a diamond while there is a starving woman or child in America."

But the particularly dreadful aspect of the dress situation is the lure fashion presents to the girl or woman of inadequate means.

THE STRANGER ON THE SILL.

Between the broad fields of wheat and corn
Is the lowly home where I was born;
The peach tree leans against the wall,
And the woodbine wanders over all;
There is the shaded doorway still,

But a stranger's foot has crossed the sill.
There is the barn, and, as of yore,
I can smell the hay from the open door,
And see the busy swallows throng,
And hear the peewee's mournful song;
But the stranger comes—oh, painful proof!
His sheaves are piled to the heated roof.

There is the orchard—the very trees
Where my childhood knew long hours of ease,
And watched the shadowy moments run
Till my life imbibed more shade than sun;
The swing from the bough still sweeps there.
But the stranger's children are swinging there.
There bubbles the shady spring below,
With its bulrush brook, where the hazels grow;
'Twas there I found the calamus root,
And watched the minnows poise and shoot,
And heard the robin lave his wing—
But the stranger's bucket is at the spring.

O ye who daily cross the sill,
Step lightly, for I love it still;
And when you crowd the old barn eaves,
Then think what countless harvest sheaves
Have passed within that scented door
To gladden eyes that are no more.
Deal kindly with these orchard trees;
And when your children crowd your knees,
Their sweetest fruit they shall impart,
As if old memories stirred their heart;

To youthful sport still leave the swing,
And in sweet reverence hold the spring.
—Thomas Buchanan Read.

Among the Churches.

NOTES AND PERSONALS.

The Earle Lectures at Pacific Theological Seminary will be given this year by Professor Shailer Mathews of the University of Chicago.

The Rev. Hermann Seil of the German department of the Congregational Home Missionary Society is visiting the German churches in California.

The Rev. M. Angelo Dougherty of Cambridge, Massachusetts, is spending the winter in California and is supplying churches as opportunity is afforded.

The Rev. Dr. Cadman of Brooklyn, New York, pastor of one of the leading Congregational churches in the United States, is to be in California next month.

Mr. George H. Dekay is conducting a class of University Y. M. C. A. students in a study of the Liquor Problem, in its economic and social aspects. The class meets once a week in Berkeley.

The attendance at Plymouth Church Sunday-school in Oakland is moving up toward the 500 mark. Two weeks ago it was 448. This, we believe, is the largest Congregational Sunday-school in Northern California.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the address will be given by Professor H. B. Robins of the Baptist Theological Seminary, of Berkeley. Subject, "The Real World."

An interdenominational evangelistic campaign among the Asiatics in California is to be entered on soon. There will be one worker among the Hindoos, one Japanese and one Chinese evangelist. There will be co-operation with a Japanese interdenominational board of missions.

The Bay Association will meet in Park Congregational Church, Berkeley, on Tuesday, March 11th. In the afternoon addresses as follows: "David Livingstone," H. R. Miles; "Impressions of India," C. C. Champlin; "The Christian Year," C. L. Mears. In the evening the sermon will be by Dr. Aked.

Sunset Congregational Church, San Francisco, will be dedicated Thursday evening of this week. Rev. Geo. Laughton will give the sermon. Mr. Wilcox, who has worked faithfully in Sunset for several years goes to Soquel, and the Rev. R. W. Rogers takes the Sunset work in connection with Park.

The Rev. C. C. Kirtland of Lodi was stricken with apoplexy Tuesday of last week and lay unconscious until Saturday. Since then there has been improvement and there are indications of recovery. Mr. Kirtland has been one of our choice workers and hearts widely will go out to him and his family in these days of suffering and uncertainty.

On Thursday evening of next week the Rev. Dr. Aked will give in the auditorium of the First Congregational Church of San Francisco the address which he gave at the Waldorf-Astoria in New York on the 22d of February—"The Romance of the Golden West." Here is an opportunity for California people to hear what one of their number, a newcomer, had to say about their state in the great city of the East.

The report at the annual meeting of the California Oriental Mission showed that $21,027.82 had been expended in the work among Orientals in California the last year. The budget for the ensuing year calls for $20,400. Of this sum the Orientals themselves will furnish $6,700. At the meeting last week Dr. Nash of Pacific Theological Seminary was elected president. Directors are: I. H. Morse, C. H. Ham, C. C. Champlin, J. E. Warren, G. Laughton, Mrs. F. B. Perkins and C. S. Nash. Advisory members of board: C. J. Toy and J. R. Fukushina.

The First Congregational Church of Oakland lost last week in the passing into the other life of Mr. E. C. Williams one who had long been one of its most faithful members. Mr. Wiliams at the time of his passing from this life lacked but one day of 93 years. He first came to California in 1847 and was prominently identified with the development of the state from that time on. Mr. Williams tried in Los Angeles the first martial law case under the United States government. He was the first alcalde at Jamestown. He was the father-in-law of the Rev. R. B. Cherington of Porterville.

CALIFORNIA.

Claremont.—Seventeen persons united with the Claremont church at the March communion service, two on confession.

Berkeley, First.—At the communion service last Sunday 31 persons were welcomed into fellowship, 23 uniting on confession.

Redwood City.—Sunday, Mar. 2nd, eight united with the church. Four were heads of families; one by letter. The Sunday school reached the highest mark in its history.

Petaluma.—The young men of the pastor's Bible class—high school boys—recently decided that the church needed a good stereopticon. They decided to make the junk of the parish—bottles, rubber, rags, metals—pay for it. Thereupon they invited the young women of another class in the Bible School to provide a program—Washington's Birthday—and announced that everyone who contributed some junk would be given a ticket. One of the boys donated a farm wagon and horse, and the junk was collected. The result was an inspiring program, a delightful social evening for the church, a carload of junk and, incidentally—a stereopticon.—Rev. R. W. Rogers, formerly pastor of the church, exchanged pulpits with Rev. E. Belden Hart Feb. 16th and was greeted by large congregations.

TO THE PASTORS OF CALIFORNIA AND OREGON.

The undersigned agency of the churches appeals to all our pastors to preach on the Sunday rest issue on March 16th, to have the congregation adopt a brief resolution in favor of a law which shall set aside Sunday as a day of public rest for business and labor and provide for a day of rest in the week for those who engage in necessary Sunday rest; to forward a copy of this resolution to each house of the

Legisalture on the following Monday in care of your representatives and give a copy to your local press; to urge upon the voting members that they each write a personal letter to their representatives in the Legislature asking for their support to the Sunday rest bill now before that body; and to take a free-will offering for this special legislative campaign and the work of the year and forward same to headquarters office as hereto signed.

Yours for service,

G. G. Eldredge, Chairman, Weekly Rest Day League.

W. B. Herms, Secretary., 1567 LeRoy Ave., Berkeley, Cal.

THE WORK AT WEAVERVILLE.

The annual meeting of the Congregational Church which had been postponed on account of storm and sickness, took place Monday night of last week. A large number of those interested were in attendance. The reports from the various departments showed the Church to be in good condition and the outlook for the year encouraging. All departments of the church are actively at work. The Sunday-school has increased in number and enthusiasm and new classes have been organized as fast as teachers could be secured.

The Christian Endeavor Society has increased in membership and there is a larger attendance at its meetings. The three Young People's Clubs are in a flourishing condition. The Ladies' Aid Society keeps up its interest and is alive. It was decided to fit the lot in front of the parish house as a play-ground, with games and other healthful attractions.

In a short talk J. Morgan Lewis, the pastor, said in part:

"It has been practically a year since I have taken up the work here. Time goes by rapidly, and in looking bock this short time, the question comes to mind what has been done? I have been trying to find out the real needs of the community and church, to intelligently understand the real underneathness of the life here. Its likes and dislikes, its attitude toward things in general, its attitude toward religious things in particular, and its estimate of the Church's place in the community. It is the preacher's and pastor's duty to adapt himself to the needs of the people as he understands them. But while he does this he must never compromise the principles of the gospel to win favor or popularity. His duty is to preach the truth, 'let the chips fall where they may.' His duty is to bring men up to the standard of Christ's principles, and to help men to understand the real inward meaning of the Church.

"I believe that the Church is the greatest organized institution on earth. It stands for the higher ideals, the cleaner life more than any other institution. The more I observe life and understand life's problems, the more I am convinced the Church is an essential factor in civilization; through it has flowed all that is worth while today; the Church, for what it stands for, has the right-of-way over all other interests that might engage the attention of men. I know that this is not always the thought in the minds of people; there are so many other interests, so many other things that call for our energies and time, and we have no energy or time left to give to this one institution that is an essential factor to progress. This is the wrong point of view. It was Luther, I think, who said that he had so much to do that he could not afford to neglect his religious duty. If people had the right point of view they would not neglect this duty.

"I see no reason why the church should not be filled every Sunday evening. A good many people here have a sort of general interest in the church—that is good, but it does not go far enough—that interest, to be really effective, must be backed up by their presence at these services. While our services have been fairly well attended, and I think on the whole the attendance is increasing, still there are others that ought to come for their own sake and for the sake of others. The very force of numbers is an inspiration to the individual himself and to the pastor. It creates enthusiasm. No other organization or interest has a right to usurp the church—the church stands first. 'Seek first,' said the great master, 'the kingdom of God' and all these other things will be added. And the Kingdom of God can only come through an organized religious institution."

ANNUAL MEETING AT CROCKETT.

The annual meeting of the Crockett Congregational Church was held Friday evening, February 7th, in the basement of the church.

The business meeting of the organization was preceded by an appetizing dinner spread upon tables embellished by a rich profusion of pink carnations, the beauty of which drew forth many admiring comments.

The membership of the church organization was increased during the past year by the addition of twelve new members, making a total of thirty-four members received during the past sixteen months, nearly all of whom were adults.

The disbursements of the church, including all its departments, totaled about sixteen hundred dollars. The organization is without a debt and has a handsome surplus in several department treasuries, being held in reserve for the new church building and its furnishings. The Church Building Committee gave an encouraging financial report and hope soon to inform the public more fully and definitely as to the building in question. The deepening interest in this project as expressed in generous pledges and anxious inquiries is greatly encouraging and augurs well for its success. Generous contributions from the distance indicate that we are considered to be in strategic location for effective work.

The report of the Ladies' Aid Society was convincing, to say the least. Too much cannot be said in praise and commendation of the members of this society whose zealous and untiring efforts have so largely contributed to the financial and social success of the past church year. The ladies have a splendid surplus in their treasury. They are generously donating to the church a new supply of the "Chapel Hymnal," used in the morning hour worship.

The Sunday-school continues to do its usual effective work among the children and had an excellent report.

The Christian Endeavor Society has a membership of twenty-eight, about twenty of whom attend regularly. The Efficiency Chart shows them to be a nineteen per cent society and the members are anxious to exceed that percentage. Books have been ordered entitled "Aliens or Americans" for a mission study course. Fifty dollars have been pledged toward the new church building fund. The next county convention is to be held in Crockett in September. The Society expects to have a strong repre-

sentation at the approaching International C. E. Convention in Los Angeles.

The Junior Christian Endeavor Society organized January 30th with twelve charter members. The present membership is thirty-two, with an average attendance of twenty-one. Their hour is occupied with the Lesson Topic, Bible reference drills and California Indian Mission studies.

The church has the forward look and is facing a busy year.

OREGON LETTER.

By George H. Himes.

Mrs. Elizabeth Millar Wilson, a member of the Congregational Church at The Dalles since 1863, and one of the best and most favorably known women in Oregon, died on the 26th ult. at her own home and in her own city, aged 82 years, seven months and twenty-six days. She was born in June, 1830, at South Argyle, New York. She was the daughter of Rev. James P. Millar, a Presbyterian minister, and received what was esteemed an excellent education in her young womanhood.

It will be remembered that about 1840 there was organized in New England a "National Board of Popular Education," and the agent for Vermont was Governor William Slade. In 1849 he received word from Rev. George H. Atkinson, of Oregon City, the first Congregational Home Missionary on the Pacific Coast, who had arrived at that place in June, 1848, supplemented by a request from Gen. Joseph Lane, then Governor of Oregon Territory, that school teachers were needed in Oregon. Governor Slade had no difficulty in finding teachers to supply all needs east of the Mississippi, but to lose themselves in the faraway wilds of the "Oregon Country" was not to be entertained for a moment. At length, however, late in 1850, Mrs. Wilson, then Miss Millar, learning of the call from the "Far West," offered her services. Soon afterwards, four other young ladies—Miss Gray of Vermont, Miss Lincoln of Maine, Miss Wands and Miss Smith of New York—responded to the call, and it was arranged that the five young ladies were to be escorted to Oregon via the Isthmus by Hon. Samuel Rutherford Thurston, who had represented that Territory in Congress during the session of 1850-51.

The party sailed out of New York March 13th with fifteen hundred passengers, arrived at Aspinwall on the 23d, rode to Panama on horseback; and after a delay of one week shipped to San Francisco, where all save Mr. Thurston arrived on April 23d, and as there were no wharves at the "Bay City" all had to go ashore in small boats. Mr. Thurston had an attack of Panama fever and died on April 9th, and was temporarily buried at Acapulco. His remains were removed to Salem and re-interred on April 12, 1853.

After twenty-four hours' rest the five young ladies secured passage on the little steamer Columbia for Portland, arriving April 29th. The same day they started for Oregon City on a bateou propelled by Indians, but the craft grounded in some rapids about two miles north of their destination, and they were compelled to remain in charge of the Indians all night. The next day they arrived at Oregon City, and were given a most cordial welcome by Mr. Atkinson and others. In a very short time all secured schools, but inside of four years all were married. The first school Mrs. Wilson had was at Forest Grove, in what has since become Pacific University. She was married to Joseph Gardner Wilson, a pioneer of 1852, a graduate of Marietta College, Ohio, and a brilliant lawyer, on Nov. 30, 1854. He was appointed clerk of the Supreme Court of Oregon in 1860, elected prosecuting attorney in 1862, and district judge in 1864, his jurisdiction extending over all of the territory of Oregon east of the Cascade mountains. In 1872, Judge Wilson was elected to Congress, but died before he took his seat, leaving Mrs. Wilson a widow with eight children.

In order to provide for her family Mrs. Wilson taught school in 1873. In 1874 she was appointed post mistress, and served until July 31, 1886. This was the first time that the United States Senate ever confirmed the appointment of a woman to a public office. She was the first president of the Ladies' Aid Society of The Dalles Congregational Church, and has always been one of its most consecrated supporters. She will be greatly missed by those of the Pilgrim Faith in Oregon, as her influence for everything that is good has been widely felt throughout the State.

At the communion service at the First Church today eleven new members were added.

February has been a most delightful month. The rainfall has been less than two inches. The coldest weather here this winter was ten degrees below freezing point, and that for one morning only.

Portland, March 2, 1913.

The Home.

THE WAYFARER.

I will reach far down in the pit of sorrow
And gather song;
With the bitter past I will deck tomorrow.

I will turn no cowardly look behind me,
But still fare on
Till the glow of ultimate joy shall blind me.

—Helen Huntington.

VICTIMS OF MOODS.

One of the elements which make for happiness and unhappiness in life is the vigor and persistence of moods. Will means something definite; intellect, if it is properly used, moves to certain ends; the affections are positive and real. Moods, on the other hand, are mere states of feeling; drifting fogs that arise now on one point and now on another of the landscape; changing nothing, unstable, unreal, driven away by a passing wind; and yet for the moment obscuring the view as completely as if they had destroyed it. To a great many people the mood is finality. They accept it and act under it as if it were a normal thing. When certain moods tend to recur at short intervals and merge into what we call temperament, many people yield control to them, and set up temperament as a shield between themselves and responsibility.

"With my temperament," a man says, "I cannot do otherwise"; or, "No man with my temperament could succeed in such a position"; or, "With my temperament I can be neither contented nor happy." Temperament is a serious matter. So is a pronounced mood a fog-bank that lies persistently over one section of the landscape, and will not move for sun or wind; but to be a slave of tempera-

ment, the victim of a mood is as ignoble as to accept any other form of tyranny. The beginning of manhood is to keep ones will acting freely and vigorously; to protect one's intellect from the false coloring which comes from emotion and feeling; to assert one's self in the face of the passions and influences that assail the stability of a man's integrity and independence. This is never an easy thing to do. In some cases it is a very difficult thing to do; but it is always an imperative thing, something which no man can leave undone and be a man in the full sense of the word.

For the victim of moods or the slave of temperament is never a free person. In a very thoughtful discussion of these and kindred matters in his book on "The Temple of Virtue" the Rev. Paul Revere Frothingham puts the matter of moods with admirable clearness:

"First of all, there is the district in the mysterious land of selfhood that is occupied by our moods. It appears to me that over this each one of us may exercise a useful, if not an easy, system of control. All of us, that is to say, have our alternating periods of sunshine and of storm, of cheerfulness and depression, of energy and relaxation, of faith and doubt, of hope and despair, of confidence and weak uncertainty. Now we are lifted into conscious joy and throbbing hope; but again we feel ourselves forlorn and desolate. Life today appears a privilege and radiant opportunity for usefulness; tomorrow we seriously wonder if anything is really much worth while.

"So there are times when our work, our duties, our drudgeries even, are done easily and gladly. Instead of finding them burdensome, we rejoice in the various cares and responsibilities which fill the hours of each day so full; but then, again, deep gloom oppresses us, and we can neither seem to do nor be our best; and all such moods are natural. They come upon nearly all of us. Very few people can hope to live in such divinely-ordered latitudes of soul that their sky is always clear. We cannot therefore, put an absolute end to these various and changeable conditions; but we can and should control them. Little by little we may learn by very commonplace experience that the gloom and the depression need not cause us genuine despair. However dark the curtain of the cloud may hang, the blue sky is behind it still. Night falls, and yet the stars shine out.

"All of us may work out for ourselves a very practical and helpful philosophy in this respect, and we ought to work it out and discipline ourselves to live by it as well. When the soul is feeble to believe, when we feel ourselves indifferent to the good and true, when things seem burdensome and life appears a giant load of care—it is possible to remind ourselves that we have been along that very road before, and have watched the leaden darkness of those same great clouds, and yet beyond them we have come out into sunlight and have been refreshed. We must have our discouragements, indeed, but we need not, therefore, be utterly cast down. We may despond, but we need not feel despair."

No man or woman, however well poised and vigorous, can at any moment throw off any mood. There are moods rooted in physical and nervous conditions which will persist; there are periods of depression from which one can escape only by long periods of rest; but there is one thing which every man and woman can do, and that is to refuse to be controlled by temperament or guided by mood. Everybody ought to come after a few years to understand himself; and when a man discovers that certain moods are recurrent in his experience, and gains familiarly with them, while he may not be able to throw them off, he may absolutely refuse to be led or diverted by them. In a dense fog it is well sometimes to lie at anchor; to recognize the obscurity, but not to be led into wrong channels by reason of it. In a moment of profound discouragement no man ought ever to decide any important matter. While it is not always possible to throw off depression at the moment, it is always possible to refuse to come to any important decisions while it lasts. It is better to lie at anchor. It is never necessary to follow one's fears and go in the wrong direction; the beginning of strength is to resist one's moods and to control one's self by intelligence and will, and not be the victim of passing conditions and states of mind.

SOMETIMES.

Across the fields of yesterday
He sometimes comes to me,
A little lad just back from play—
The lad I used to be.

And yet he smiles so wistfully,
Once he has crept within;
I wonder if he hoped to see
The man I might have been.

—Thomas S. Jones.

For The Children.

THE UNKNOWN QUEEN.

Once there was a little boy who lived in a house that stood on the road to the river. He wasn't a little prince, though sometimes he made believe that his mother was a queen; he wasn't very rich and he wasn't very poor, and he wasn't very big and he wasn't very small. He was just a nice, little boy.

Once every week he walked down the road to the river and carried a basket of butter to sell. Sometimes he went alone, and sometimes his mother walked with him, hand in hand; and it was when they were walking thus that he liked to play that his mother was a queen.

"If you were a queen, Mother," he said one day as they started out together, "you would have a golden crown, and people would come out from their houses as we pass, and bow down low to you."

His mother twisted up her pretty yellow hair high on her head and smiled and said, "Behold my crown!" And she broke a long spray of yellow roses and waved them above her, and said, "Behold my scepter!"

So the little boy laughed and took her hand and they walked along the road together.

Now there were three houses, far apart, to pass before they came to the river. When they reached the first one, the little boy said.

"Now let's see if any one comes out to bow down low to you."

"No one could come out of that house to bow to a queen," his mother said. "No one lives there but old Farmer Dull and his wife. Old Farmer Dull is sick and lame. He cannot walk and his wife has to wait on him all the time. They are poor, and if I were a queen I should stop at their door and leave them some gold."

The little boy looked up at his mother's golden crown. "We could not spare them your crown," said he. "Don't

you think we could give them some butter?"

"I think we could," said the queen. So they went up to the door and left Farmer Dull a pat of butter.

When they started on again, a little breeze was strirring, and a beautiful white birch tree swayed and bowed toward them.

"See, Mother," the boy cried. "See, some one is bowing to you."

"Ah, yes, my son," the mother said. "This is a beautiful lady in white. She will whisper to us if we stand still under her branches."

So they stood still under her branches and listened; and the leaves rustled gently and there were many beautiful sounds.

"She knows you are a queen," the boy said, happily, and the two went on.

The second house was a large, grand house, and stood on the top of a hill.

"Perhaps some one will come out from that house and bow to you," the little boy said.

"I do not think so," the queen replied. "They are very rich people who live there, and they do not bow to many like us."

"Have they a little boy like me?" her son asked.

"No," the mother said, and she stooped down and kissed her child.

"They have many grand flowers in their garden, Mother, but I don't see any pretty yellow roses like ours."

"Would you like to give them these? You may."

So the boy went up the garden walk and the stone steps and gave the spray of yellow roses to a pale-faced lady who sat rocking in a big chair.

"Oh thank you, little boy," the lady said. "I haven't seen yellow roses like that since I was young."

Then they went on, and it grew hot; but before they were very tired, a great oak tree spread its branches over the road and made a spot of shade where they could rest.

"See, Mother!" the boy cried again. "The oak tree knows you are a queen."

"It is a good, strong giant," the queen said. "Listen to what it says."

They stood quite still.

"It says the same as the lady in white," the boy said.

Then they went on, down the road, and came to the last house on the road to the river. It was little and brown and old, and several children came running out, but no one bowed to the queen.

"They do not know you are a queen," the little boy said, troubled. "How shall we tell them, so they may know?"

Then the queen said:

They look hungry. Shall we feed them?"

Then the little boy opened the basket and took out all but the last pat of butter; and he took the biscuit they had been saving for their own lunch and gave them all to the boys and girls; and the children ate them greedily, but they did not bow to the queen. So the two went on, and the sun grew hot and they were still some distance from the river.

Then a bird flew across the road. It was a yellow bird and it sung a little song as it flew.

"See, see, Mother!" the boy cried. "I think the bird must know you are a queen."

"I think it has a nest near by," the queen said. "Let us look."

So they searched and found a little nest with tiny eggs; and the mother and son went softly away, for fear they should disturb the mother-bird. Then they came to the river; and as they stood on the bank and watched the little waves come rippling up and running back, the boy cried out:

"The river knows you are a queen, Mother.

And the mother said nothing, for she was weary and the sun was hot; and she sat down on the grass, and soon they saw near them an ill-looking man, eating dry bread.

So the boy gave the pat of butter to the man; and he took it eagerly, but he did not bow to the queen.

Then as they had no butter to sell, the mother and son turned to go home. They walked slowly, for they were tired and hot and hungry. No one came out of the houses to speak to them; but the little yellow bird sang very long and loud as they passed, and the great oak shaded them and the lovely white birch rustled its leaves and swayed its branches. And when they came to their own house the little boy ran on ahead and stood in the doorway and bowed low.

"Mother, you are, you are a queen," he cried.

The mother kissed her son. "I am indeed a queen," she said.—Caroline Harwood Garland.

MILLS COLLEGE

Only Woman's College on Pacific Coast.

Suburbs of Oakland, California.

Full collegiate courses leading to degrees. Entrance and graduation requirements equivalent to those of Stanford and University of California. Students fitted to teach regular lines of academic work and Home Economics. Special advantages offered in music, are and library study. Well-equipped laboratories, modern gymnasium. Provision for out-door life and amusements. Christian influences, non-sectarian. Courses so arranged that students may enter either semester. Semesters open in August and January. President Luella Clay Carson, A.M., Litt.D., LL.D. For catalogue address Registrar, Mills College P. O., California.

POMONA COLLEGE

CLAREMONT, CALIFORNIA.
A Christian College of High Standards and Fine Equipment, in an Ideal Location.
For catalogue and illustrated pamphlet Address, THE SECRETARY.

Pacific Theological Seminary

—Located at—
Berkeley.

Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any unexcelled. Expenses low. Next year opens August 19, 1913. Address President, C. S. Nash, D. D.

Free Kindergarten Normal School

of the
Golden Gate Kindergarten Association
Accredited by the State Board of Education.
Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 1617 California St., Room 7, San Francisco, Cal.
Telephone Franklin 2827.

Judge: "Your age?"

Lady: "Thirty years."

Judge (incredulously): "You will have some difficulty in proving that."

Lady (excitedly): "You'll find it hard to prove the contrary, as the church register which contained the entry of my birth was burnt in the year 1865."